Vol. III. Numb. 2.

The British Apollo:

OR,

Curious Amusements for the INGENIOUS.

To which are added the most

Material Occurrences Foreign and Domestick.

Perform'd by the Society of GENTLEMEN, that were Concern'd in the First VOLUME.

From Wednesday March 29th. to Friday March 31st. 1710.

Q. GEntlemen, *May a Person who was never Baptized, but hath Received the Lord's-Supper, be admitted after this to the Sacrament of Baptism. This not being a supposed, but a real Case now Depending, I intreat your speedy Answer, Your Humble Servant,* J. S.

A. The Person has acted preposterously and Sinfully in presuming to partake of the Priviledge of Adult Christians before he was initiated or made a Member of the Christian Church. However this do's not hinder, but he may still be admitted to Baptism, if he has the Qualifications required in Adult Persons, which are Faith in the Promises of God, and Repentance, whereby he is to forsake Sin. And it will be his Duty in particular to repent and confess before God this Act of Presumption.

Q. Gentlemen, *I am a Young Man, and have a desire to Receive the Holy Sacrament; therefore desire you will inform me what Book will direct me best in Preparing for it, and where it may be bought. A speedy Answer will Infinitely Oblige,* N. P.

A. You cannot Read and thing better or plainer for this Purpose than the Third Chap. of *The Whole Duty of Man*, at the end of which Book you will find Devotions proper for those that Receive the Sacrament. There are Treatises almost Daily Publish'd upon this Subject, but this is every where to be met with, and is the best not only upon this, but upon all the other Heads of Christian Duty.

Q. Gentlemen, *A Gentleman under great Trouble and Grief of Mind, for a great many Losses and Crosses in his Affairs, and likewise in his Courtship, has Travel'd into several Parts resolving to Dye and never more to see his Native Country, rather than to lay violent Hands on himself. He go's into the Wars, and there he endeavors to make his Peace with God before his departure, and when the Battle begins he Posts himself in the hottest places of the Fight, there resolving to Fight valiantly till his Life is lost. Your Opinion is desir'd whether this is not a Sin in him and the Reason's why it is, or it is not?*

A. The Gentleman seems sensible that Self-Murther is a Sin, the avoiding of the Guilt of which puts him upon these indirect Means of doing it. But he is mistaken if he thinks thereby to escape the Wrath of God, who regards the Intention as much as the outward act. And if he shou'd really Execute this his desperate Resolution in the manner he proposes, he will not only be guilty of Self-Murther, but will aggravate that Sin in thinking to impose upon God Almighty's infinite Knowledg and Wisdom by a Subtle Evasion of his Law. The Reasons he alledges for taking this Cruel Revenge upon himself are grounded upon Pride and Sensuality and a Pettish Discontent under the Dispensations of God's Providence, which wou'd render the Wickedness of this Fact still more complicated and heinous.

Q. Gentlemen, *Pray, give us the true meaning of those two Words which you'll find in the Conclusion of the 16th Verse of the 9th* Psalm *(viz)* Higgaion, Selah, *I suppose them* Hebrew, *and Confess my Ignorance as to the Real Import of them: Tho' the Word* Selah *is often expressed in the* Psalms *of* David.

A. Selah comes from the Hebrew Word *Selah exaltavit*: But as it is used in the Psalms it is no Significative Word, but is (according to the Opinion of the most Learned Expositors) only a Note of Music used by the *Hebrews*, and wherever it is placed it is to shew that the Voice is to be raised or changed there. In those Translations therefore when the Metre and Music is lost, this Note is Insignificant and ought indeed to be omitted, as it is in our Translation of the Psalms that is Read in Churches, and as was likewise done by most of the Ancient Interpreters. *Higgaion* is joined with it, *Ps.* 9. 16. to shew in that particular Place the Loudness of the Voice at that Note, and argues a more than ordinary rejoicing proportioned to the Psalmists extraordinary Deliverance.

Q. Gentlemen, *I desire you would favor me with an Answer to the following Questions.*

1. *Is what we call Magic Practicable?*

2. *If it be, to what degree, and in what Instances?*

3. *What method the Practitioners of that Art are to attain to the Knowledge of it?*

A speedy Solution to these Questions will Oblige Your very Humble Servant, J. S.

A. Magic (if we respect the proper and original Signification of the Word) is undoubtedly a most Noble Science as being the utmost Perfection of natural Philosophy. For it's Business is to consider the Strength and Force of natural and celestial Beings, and by the application of them to produce such Effects as in vulgar Opinion appear Miraculous. But this Word (anciently honorable) is now become Infamous, since by it is commonly (tho' unjustly) understood the Art of Conjuring or Necromancy, which pretends to adjure and compel Evil Spirits to appear by the Efficacy and Power of Sacred Names, and so to give Information of, or do such Things as the Conjurer demands of them. We cannot be of their Opinion who think this Science to be wholly a Delusion of Imagination, since the Scripture gives us several Instances of it's Reality; neither wou'd it otherwise Suit with the Wisdom or Justice of Laws both Divine and Human to restrain it with so severe Punishments. If we allow the Confession of *Cornelius Agrippa* to be Ingenuous, he owns this Science to be pernicious and abominable, but intimates nothing of it's being a meer error of the Fancy, when in his Book *Of the Vanity of Sciences*, he had a fair Occasion for doing it, had his Experience convinced him that it was really so. His Words are, "This advantage I got, that now I know by "what Reasons to convince others of the Ruin "which those Vanities will lead Men into. For "while they presume to Prophesy and Divine, not "in the Truth of God, but according to the Ope-"rations of Evil Spirits, and boast themselves the "Workers of Miracles, not ceasing while they Live, "and act by the means of Magic, Vanities, Ex-"orcisms, Incantations, Love Potions, and other "Demoniacal Operations, they are all with *Jannes* "and *Jambres* and *Simon Magus*, destin'd to Eternal "Torments of Hell Fire." If the Querist has a Curiosity to be acquainted with the Mysteries of this Dark Science, let him Read this Author's Books of *Occult Philosophy*, where the Method of Raising Spirits and the whole Art of Conjuration is largely shewn.

Q. *What is the Product of 7 d. ½, Multiply'd by 6 d. ½? A Wager depending. Your speedy Answer is desired by your Affectionate Subscriber,* P. S.

A. Reduce them both to the form of Improper Fractions, and then multiply them, and the Product in the form of a mixt Fraction will be 46⅞. This we say is the Product considering one of the Factors as an abstract Number: But if they are both under the Denomination of Pence, the Multiplication of them is absurd, as we have shewn before. *Volume 2d. Numb.* 99.

Q. Apollo, *I happened in Company with a Person (not long since) who pretended to teach the Art of Memory; by which Art any Person should be Capable of Remembring what he should Read himself, or hear any other Person say, although it should be but once repeated. I desire, Worthy* Gentlemen, *that you would be pleas'd to Determinate whether there be any Particular Rules for the attainment of so rare and choice a Qualification; an Answer to this with speed, will much Oblige your humble Servant,* W. A.

A. Both *Cicero* and *Quintilian*, have in their Books of *Rhetorick*, delivered Rules to assist the Memory, but after all, acknowledge that the chief Improvement of it is owing to Exercise. The Reading of Books is a great hindrance to the Memory; for we are unwilling to undergo the Labour of committing things to Memory, when at any time we can have recourse to them in Books: And it is probable, that for this Reason our Antient *Druids*, wou'd not commit the Precepts of their Philosophy and other Learning to Writing, but learned them all by Memory. Thus we generally find Blind Men to have greater and quicker Memories than other People, because they exercise them more, as having no other way of recollecting their Ideas, and as being likewise more composed in Mind, and less amused with other Objects. These Reasons persuade us, that the Memory is capable of vastly greater Improvements, even in an artificial way, than Men tho' negligence ordinarily arrive at. But such a Perfection of Memory, as the Person you speak of pretends to teach, must be owing to extraordinary Talents of Nature; of which there have been several Instances, as in *Carneades Julius Cæsar, Seneca*, and especially of late Years *Monsr. Pascal*, of whom it is credibly related, that he never forgot any thing that he had read or heard in the rational part of his Life, till his Memory was impaired thro' Sickness. How near ordinary Capacities may by Art approach to this Perfection, we are uncapable of Judging till this Person has given us some Specimens of his Skill.

Q. Dic quibus in Terris, et eris mihi Magnus (Apollo,
Tres pateat Cœli Spatium non amplius ulnas.

Yours, W. D.

A. Virgil (from whose Third Eclogue these Verses are taken) wou'd wittily surprize his Reader with this Question, by playing upon the Word *Cœli*, as if it were the Genitive Case of *Cœlum*; but as soon as the Ambiguity is cleared there is no Difficulty in it. For he only alludes to the Sepulchre of one *Cœlius* a *Mantuan*, who having spent all his Riches and sold his Estate, only saved himself a Burying Place three Ells (that is in our Measure about twelve Feet) broad. For *Cœli* for *Cœlij* in the Genitive Case is frequent even in the Prose of the Ancient *Roman* Authors.

Q. Gentlemen, *It appears from that admirable method of Fluxions, that by the Revolution of an Infinite space, solid of finite Dimensions may be described: But that Conclusion collecting something obscurely, be pleas'd to shew the possibility of it in a more natural way, and you'll very much Obige your Admirer,* R. E.

A. This Thing was Demonstrated by *Torricellius*, before the Method of Fluxions was found out. For he proves, that tho' the *Area* contained between the *Hyperbola* of *Apollonius* and it's *Asymptote* be infinite, or greater than any finite one; yet by the Revolution of that *Area* about it's *Asymptote* there will be generated a Solid of infinite Length (called for that Reason by him *an Acute Hyperbolical Solid*) which notwithstanding shall be equal to a Solid of finite Dimensions. His Demonstration of this is most Elegant, but his Book not being now at Hand, we shall present the Querist with it some other Opportunity if required. In mean Time he will not find it difficult to conceive the Truth of this Theorem, if he do's but consider some other more familiar instances of Quantity which consist of infinite Parts and yet only make a finite Quantity: As the following Series, $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{1}{32}$, $\frac{1}{64}$, $\frac{1}{128}$, &c. which tho' continued in *infinitum*, yet the Summ of all is but equal to one.

Q. Gentlemen, *Pray what became of the Ten Tribes that were Carried into Captivity by* Salmanasser *King of* Assyria?

A. We have Answered this Question lately. *Volume 2d. Numb.* 106.

POEMS.

BIBLIOTHECA BODLEIANA

POEMS.

Q. PRAY *tell me*, Wise Sirs, *if it be no Offence,*
What is meant, when we say, a Mans F——ts (Frankinsence.

I doubt that my Question's too hard for Apollo,
If not, let your Answer immediately follow.

A. 'Tis meant, when a *Beau* with an Impudent (Face,
Thinks he Charms all the Fair by Affected Gri- (mace;
When a *Pedant* believes, tho' confoundedly dull,
That the Sound of *Hard Words* sets a Price on his (Scull;
When a *Cit* thinks his *Cunning* do's pass for true *Wit*,
And a *Fop* talks sound Sense, 'cause aloud in the (*Pit*;
When *Justices* think their Old *Saws* in the Chorum,
Do shew 'em more Wise than their Fathers be- (fore 'em;
When forsaken *Old Maids* think their *Pink* and (*Carnation*,
Make a *Wither'd Fliz* vie with the *Youth* of the (Nation;
When an *Upstart* imagines his *Gay Equipage*
Out shines the *High-born*, and *Well-bred* of the Age;
And when *Doughty Wight*, with a Question so shal- (low,
Doe's think he is able to *puzzle Apollo.*

Q. *Alas! Great* Phœbus, *I'm undon,*
Sure such a Wretch ne'er saw the Sun.
I Love a Young, Bright Charming Creature,
Perfection, in each Limb and Feature,
And She too own'd the Mutual Bliss,
Nay and return'd it in a Kiss.
So great the Joy, I could not hold,
But to a Friend my Raptures told;
Told the great Favour *she bestow'd,*
And th'Extacy to that I ow'd:
Which when she heard, she loudly swore,
She would behold my Face no more.
In vain my Crime, I did repent,
For she alas! will ne'er relent;
And wretched Life a Burthen grows,
Dear Bards, *relieve my racking Woes;*
And tell me how I e'er again,
May the least Hope of Joy obtain.

PHAON.

A. Alas! Poor *PHAON*, thou must ne'er,
Once hope for Pardon from the *Fair*;
Honor and Modesty will not
Allow such Crimes shou'd be forgot;
There's but one way we can propose,
(And that with Grief we must disclose)
Which is, in the Genteelest Manner,
As Hero under *Cupid's* Banner,
To t'other World to take a Turn,
To Cool the Flames in which you Burn;
For in *Elyzium* ev'ry *Poet*
(And they, if any Mortals, know it)
Will tell you, *Lovers* who have dy'd,
For Beautious *Nymphs*, are Deify'd:
Ragaling in Bright Myrtle Groves,
Their Minds with soft *Seraphic Loves*:
Tast Joys in Extacy so full,
To which our Raptures here are Dull.
Fly thither *PHAON* with all speed,
From present Torment to be free'd:
For here, as thou art plung'd all o'er
In Love, thou'lt be of use no more.

Q. Illustrious Bards, *whose vast Capacious Minds,*
Charm us with Strains of 'nnumerable Kinds,
If Soft, *or* Sow'r, *or* Passionate *we write,*
If Humorous, *or* Lofty, *or* Polite,
You hit not only ev'ry Vein, but raise
Nature *by* Art, *and bear away the* Bays;
And what Compels, your Influence to *Adore,*
Each Oracle *is* Brighter *than before.*
At first each Strain, *above all others was,*
But now Your Selves, *even* Your Selves surpass.
So easily your fine Ideas *flow,*
They no Restraint, *nor no* Compulsion *know:*
Since you can give us such a Change *of Fare,*
Why call you Aids, *when you have* Wit to spare?

A. The Number which Relief in Doubts ex- (plore,
Be'ng ev'ry Day still Greater than before;
The *Labour* must increase, which *Aid* demands;
As Greater Harvests will require more H A N D S.

Q. Apollo, *I'd tell ye,*
What lately befel me,
But that when you hear my Condition,
I fear you'll proclaim,
Poor Cellida's *Name,*
And Laugh your self at my Petition.

However I'll venture,
'Thout Bond or Indenture,
For shou'd you report my Disgrace;
No Doubt but you'll met,
In each Town and Street,
Abundance are in the same Case.

My Maiden-head *lately*
I lost, yet not greatly
Repent it, for his in the stead
I had, now tell me why,
If I say, I shou'd lye,
That I have still a Maiden-head.

CELLIDA.

A. The Notion is wrong
(Tho' held up so long)
That a *Maiden-head* ever was got,
Tho' both of them loose it,
As soon as they Noose it,
It never falls to either's Lot.

So

So Subtil [illegible] kind,
You never will find,
Its Form, tho' observed with care;
Nor either can boast,
To find it, when lost,
For it vanishes straight into Air.

☞ Whole Sets of the Second Volume of the *British Apollo*, or Single Sheets to make up Sets of the said Volume, are to be had of *J. Mayo*, at the *Printing-Press* in *Fleet-Street*, or of the Men in their Walks.

SIR,

THE Letters from Barcelona, advise that since the King's return from visiting the Fortifications of Gironne and other Posts on that side, His Majesty holds frequent Councils of War with his Ministers and Generals to concert the Operations of the next Campaign, and accordingly the Troops have orders to march to Agramounth, near which place the Army will be assembled by the beginning of April; 'tis said the King intends to take the Field in Person, and that his Forces will consist of 30000 Men, besides the Garrisons and the flying Camp, which is to cover Catalonia on the side of Roussilion: That Bread has been extraordinay dear for some time, but since a great quantity of Corn has been brought thither lately from Italy and Sardinia, the Price has been much lessen'd.

From Berlin tis advised that Prince Eugene is suddenly expected there in his way to the Netherlands; that the King of Prussia is resolved to receive his Highness with great Marks of Distinction, and designs to make him a Present of a Sword enriched with Diamonds to the Value of 20 Rix-dollars; that they have advice from Moscow, that the Czar is gone to Petersburgh, and intends to be before Riga by the middle of April in order to Besiege that Place; that his Prussian Majesty, as 'tis said, has received advice that the Moscovites have at last admitted a Battallion of his Forces to take possession of Elbing; that the Equipages of the Prince Royal are ready, and that he intends to set out for the Netherlands in a few days.

'Tis advis'd from the Hague, April 4th. That Prince Eugene is expected there by the Middle of next Week, and that 'tis thought the Duke of Marlborough will not set out for Brussels till his Highness is arrived. That the Forces of the Confederates are to Assemble some between Mons and Brussels, and some between the Scheld and the Lys, they having already received their Tents and other Necessaries for the Campain. That the Count de Tilly is arrived at Brussels to command in chief the Forces of the Allies till the arrival of the Duke of Marlborough and Prince Eugene; That the Express from the French Court to the Potentiaries, passed through Antwerp the 2d Instant about Noon, so 'tis thought it will soon be known, whether we are to have Peace or continue the War.

London, March 31st. 'Tis advis'd from Darby that Richard Pye Esq; is Elected Member of Parliament for that Town, in the room of Sir Thomas Parker, lately made Lord Chief Justice of the Queen's-Bench. Which is all from Yours, *&c.*

WHEREAS ALL THE SETS OF THE FIRST Volume of the *BRITISH APOLLO* have been for some time dispos'd of, tho' none under 15 *s.* 6 *d.* *per* Set, Bound. The said Vol. containing about 2000 Answers to Curious Questions, in most Arts and Sciences, approv'd of by many of the most Learned and Ingenious, of both Universities and of the Royal-Society, is now upon reprinting in Octavo by Subscription. Thy Terms are, each Subscriber to pay 2 *s.* 6 *d.* in Hand, and 2 *s.* 6 *d.* on the Delivery of each Book, neatly Bound. Not one of this Edition shall be sold for less than 7 *s.* to any after, nor any Subscriptions taken after the Charge for Printing is receiv'd, which is not doubted will soon be, since many are subscrib'd for all ready before the Publick Notice given. Note, all will be corrected, amended and improv'd by the Authors, all that is Material inserted, and to prevent Attempts of Pirates, all abbreviated as much as may be, without Injury to the Sense. The Subscriber to six to have a 7th Gratis. Any Persons may have Tickets for their Subscriptions of our Servants in their Walks. Tho' many have Prevaricated from their Proposals in this kind, it cannot be suppos'd but we shall keep strictly to them, since the Credit of our Proceedings depends upon it. A great Number of Poems to the Authors, will be inserted at the beginning, by the *WITS* of the Age. Tickets may be had of Mr. *Carter*, at the *Rose* and *Crown* in St. *Paul's Church-Yard*, Mr. *Bickerton*, at the *Rose* and *Crown* in *Little-Britain*, or at the Printer's hereof.

Any Persons in Town may have these Papers brought to their Houses at 3 *s.* *per* Quarter, by directing to Mr. *Carter*, at the *Rose* and *Crown* in St. *Paul's Church-yard*, Mr. *Bickerton*, at the *Rose* and *Crown* in *Little-Britain*, or to the Printer hereof, superscrib'd to the *British Apollo*. N. B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Questions to be directed in like manner, but none will be answer'd out of the Country, where Postage is not paid.

ADVERTISEMENTS.

THE *PROJECTOR*, or *REMARKER REMARK'D*. A Poem in Burlesque. Occasion'd by a just Resentment the Author conceiv'd at the *Remarker's* Pirating *Esq. BICKERSTAFF's* Works. Price 6 *d.* To be had of our Servants in their Walks, Mr. *Carter*, at the *Rose* and *Crown* in St. *Paul's-Church-Yard*, Mr. *Bickerton*, at the *Rose* and *Crown* in *Little-Britain*, or at the Printer's hereof.

Just Publish'd.

THE 2d Edition of Mr. *Hill's* History of the Ottoman Empire in all it's Branches, in Folio, with the Government, Policy, Religion, Customs and Way of Living of the Turks in general, Illustrated with several Copper Cuts on each Material Head, and several Copies of Verses in Praise of the Author and Book, written by some of the most Ingenious Men of the Age, Printed in the same Letter and on as good Paper as the 1st Edition, The Printer having the Propriety of this Edition, and the Charges being lessen'd by the Cuts already Ingrav'd, all Gentlemen may have them at 12 *s.* *per* Book, Guilt Edges and Letter'd on the Back, of J. Mayo, ONLY, over against Water-lane, Fleet-street.

AT the **Hand** and **Pen** in **Barbican**, are Taught Writing in all Hands, Merchant's-Accompts, Book-keeping, Algebra, Geomerry, Measuring, Surveying, Gauging, Mechanics, Fortification, Gunnery, Navigation, Dialing, and other parts of the Mathematics; also the use of the Globes and Maps, after a Natural, Easy and Concise Method, without burthen to the Memory. By

Robert Arnold.

READY Money for any Parcel or Library of Books in all Languages and faculties whatever; likewise Books Exchang'd and lent to Read, by *Tho. Bickerton*, at the *Rose* and *Crown* next the Gate-way leading into the *Blue-Coat-Hospital* by the Pump in *Little-Britain*.

LONDON: Printed for, and Sold by *J. Mayo*, at the *Printing-Press* against *Water-Lane* in *Fleet-Street*. Where Advertisements are Taken in.